1: Herskovits & Herskovits E-5 (1928-1929) 1934
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Saramacca

GLOSSARY AND LINGUISTIC NOTES

THE language of the Saramacca Bush Negroes is called by them the *Saramacca tongo*—the Saramacca tongue. Though there are many African words in ritual and everyday speech, the Saramacca tongo is essentially Negro-Portuguese, with a sprinkling of English and Dutch words. In the city of Paramaribo the Negroes speak *taki-taki*, Negro-English, though Dutch and Portuguese words are also found. The structure of the language of both bush and coastal Negroes is essentially African, that is to say, in all the borrowings it was the word which was borrowed, while the African idiom was retained, so that it may be said that the Negroes speak African dialects translated into English or Portuguese or Dutch. Simple examples of this are such phrases as "carry come" for "bring"; "carry go" for "take away"; or "hunger kills me" for "I am hungry"; or "one time" for "immediately."

For the correspondences between the languages of the Suriname Negroes and of West Africa, we have relied on various dictionaries and grammars of West African languages, and on our own findings made during our field work on the West African coast. In writing the words of Suriname and West African languages in both the glossary and the body of this book, the vowels have the "continental" values, not those given in English. It is to be noted that diacritical marks which would be necessary to indicate the strong nasalization that characterizes Bush Negro speech have been omitted from both text and glossary, in order to simplify the writing of native terms. Finally, we must

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2:Kahn D-5 (1922-1930) 1931
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[2] glimpsed by me, seemed a problem worthy of being illuminated. Therefore in 1927 an expedition, under the auspices of Dr. Clark Wissler of the American Museum of Natural History, was undertaken with the financial aid of Mr. Myron I. Granger.

The short time allotted me during this expedition did not suffice for the gathering of much material on the history and culture of the Djukas; consequently in 1928 and 1930 further [2a] expeditions under the same auspices and also financed by Mr. Granger were organized. Djuka is a composite picture of these several journeys.

[0] As to the origin of the name "Djuka" there has been no little doubt. Many claim that it is a derivation of *Ouca* which was the name of the plantation where a treaty of peace was signed between the Bush Negroes and the whites nearly two hundred years ago. Perhaps that is true, for "Djuka" formerly applied solely to Bush Negroes of the Aucaner Auca tribe and is still so used by many but through widespread usage has come to designate not only the Aucaners, but all the Bush Negroes, collectively speaking.

[2] This work makes no attempt at being an ethnological or anthropological account in the scientific sense of the words. It is a narrative of personal observation among these Bush Negro tribes set down with such accuracy as is possible for one trained in another field of science. Its purpose is to further the understanding of these primitive people and to acknowledge their superiority in their own scene. Finally, this book has been inspired by sincere admiration of the

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Introduction

During the expeditions of the Institut géographique national in French Guiana in 1948 and 1949, we lived in close contact with the Boni Refugee Blacks and the Oayana /Oyana/ Indians of the Upper Maroni. These populations present the remarkable peculiarity of belonging to two entirely distinct ethnic groups while living side by side, leading in general the same way of life, and having the same diet. Historical circumstances have thus joined together in the Upper Maroni the conditions of a rigorous biological experiment which, so far as we know, do not exist so distinctly in the other regions. In fact, wherever two different ethnic groups coexist, they usually do not have either the same habitat or the same way of life; for example, on the coast of Surinam the Indonesians live mostly on the rice plantations and the Blacks in the towns, under quite different conditions of habitat, diet, and hygiene; under these conditions, the differences observed on the level of pathology and demography are difficult to interpret.

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B R 114 121

Doctor André Sausse, who accompanied us, studied the Boni and the Oayana Indians on the medical level; he submitted evidence that these two populations presented a distinct pathology having profound repercussions on their demographic situation (1). During this period we lacked the time to substantiate these data by a census and by a systematic interrogation of the women. We were able to carry out this work at the close of the expedition for the delimitation of the southern frontier in January, 1957. The data collected have been verified and completed in the course of two other expeditions made for the Office de la recherche scientifique dans les territoires d'Outre-Mer /Bureau of Scientific Research in the Overseas Territories/ (October 1957 – February 1958 and

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1. Dr. André Sausse, Populations primitives du Maroni /Primitive populations of the Maroni/, Larose, Paris, 1951.

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INTRODUCTION

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[122] In the course of three missions of the Institut Géographique National in 1948, 1949, and 1952, we lived in close relationship with the tribe of the Boni, who supplied us with the bearers and boat crews indispensable for travel in the country. From the first contacts, we felt a deep interest in this worthy people, made up in the 18th century of rebel slaves escaped from the plantations of Surinam.

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[121] Taking advantage of the rare moments of respite allowed us by our work, we tried to study the various aspects of their material, social, and religious life. The men who accompanied us were for the most part young men who had only a limited understanding of the tradition of their group: in addition, the geographic work compelling constant moves in the uninhabited forest, investigator and informants were more often than not prey to worry and fatigue.

[101]
[121] At the end of the mission to fix the French Guiana-Brazil boundary in January, 1957, we were able to undertake a systematic investigation based on a detailed inventory of the population of the villages.

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[122] A fifth mission made under the aegis of the Institut Français d'Amérique Tropicale (IFAT) from October, 1957 to February, 1958 permitted us to fill part of the gaps in our work. Some complementary data were collected in October-November, 1958 on the occasion of another trip devoted mainly to the study of the Indians of the Upper Maroni.

128 The present work is exclusively devoted to the social life of the Boni. The information we assembled on their material life and their art, as well as their demographic situation, will be the subject of separate publications. /blank page/

787 /215 cont./
789 in their hands and utter adjurations. We saw this rite performed
[114] in 1949 but without being able to observe the exact details.

787 The frequency of the phenomena of possession and the
791 importance accorded to them imprint a remarkable character on the religious life of the Refugee Blacks: all these manifestations have for each one the character of obvious material fact. How, then, doubt that one lives with the gods, sees them, and
[177] speaks to them? Because of this fact the society of the Refugee Blacks is utterly impermeable to European influences.

787 Some plants utilized in the rites of possession. The preparations
824 with which the possessed people "wash" their bodies consist of macerations of leaves. The plants used, which for the most part belong to the secondary flora which develops in the old clearings, are very numerous. However, some are regarded as
[789] having a very unique power. The first five especially are utilized by all the Boni to "wash off the Ampuku" when they have slept a night in the bush.

Aluku Name	Identification (1)	Use
[122]	1. Identification by Mr. Hoock, botanist connected with the Institut français d'Amérique tropicale (IFAT) in Cayenne.	
Lebi katu	cotton	cult of the Ampuku
Kɔnɔpo wiwi	Ayenia atrorubens (Labiaceae)	---- /216/
Foo kāka	Tiaridium indicum (Borraginaceae)	----
Sume wiwi	Oumium sanctum (?) (Labiaceae)	----